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"*But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven*" (MATT. 19:14).

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CHILDREN SHOULD BE TAUGHT CORRECT PRINCIPLES.*

DR. CHARLES H. JOHNSON.

IT IS a very great honor and a distinction to stand in a place so rich in historical associations. In this place many words of wisdom, words of historical significance, have been given; and many historical persons have stood at this table.

I am glad that on this Sunday afternoon, that which I have to say, while it might have a somewhat limited appeal, yet is of sufficient importance to warrant the attention of the men and women of this city and those who come from other places. The subject that I have this afternoon is one that is closely allied to religion; because if all men were religious, if they had the love of God in their hearts, and if they conducted their lives according to the dictates of Almighty God, there would be no need in this world of ours for policemen or for courts or for prisons or reformatories. Nevertheless, throughout the history of humanity, there have always been individuals who have transgressed the laws, and crime is as old as the human race. In one of the earliest accounts that we have of the story of humanity, we find that one of the first events that happened in the human family was the crime of murder; and down through sacred history we find that there were conspiracies, there were thefts, there were misdeeds committed by men in all places; and at one time the world, it is said, became so wicked that God Almighty decided to end its career, for a time at least.

We know there never has been a time in the history of the

*Address delivered in the Tabernacle, Salt Lake City, Utah, August 17, 1924, by the President of the American Prison Association, following the convention of the Association.

world when all men have done that which is right and no man has transgressed the law. It is probable that there never will be a time when all men will play the game of life according to the rules, and play straight and play honest. In our day and generation, however, there are certain complexities that enter into the situation. I should like to say a word of warning regarding the fact that many people think that the golden age of humanity was in the past. There probably never has been a golden age of humanity. The golden age of mankind is still to come. There always have been those who have done wrong; and, as we read the history of the past, we find that in England, in the countries of Europe, in far eastern and western countries, there have been misdeeds done in just as great number and greater number than to-day. There are people who will tell us that the world is worse to-day than ever before. I am quite sure it would be quite difficult to prove that statement and show that people are worse to-day than the people of the past were. There is one thing, however, which makes the situation somewhat difficult—we have various means of communication to-day that were not known before. For example, the printed page of the newspapers, the pictures that are shown us in our cinemas, the many novels that are written—supposed to be descriptions of life—have given very often to the readers and to those who have looked upon the pictures, a wrong and distorted view of crime and wickedness. Very often in the drama and in the picture, we find that the villian is described as very shrewd, very handsome, very able and very brave. Now, the fact of the matter is that those of us who are engaged in this particular task know that the men who commit crime are not brave; they are not shrewd; they are in no sense worthy objects of the admiration of society. The men who commit crime are usually weak; many of them are mentally defective; most of them, if not all of them, are cowards; and there is absolutely nothing in crime or criminology that should be displayed to the public gaze, that will make the public think that such things are adorable, admirable or worthy of emulation.

The heroes of life are not found on the way of unrighteousness; the men who are brave do not take advantage of their fellow citizens, either by force of arms or by force of numbers. The man who takes advantage of his fellow men in an hour when they are weak and unable to help themselves can never be considered a hero. The heroes of life are the men and women who, in spite of adversities, are fighting their way along on paths of righteousness, and refuse to succumb to temptation when temptation entices them and almost seduces.

The story of crime is a sordid one. It is a pity that newspapers so often must give so much space to the horrible details of crime. There is only one bright aspect to that situation, and that is the fact that crime is still news. It is a gratifying thing that the

day has not yet arrived when virtue is news and crime is taken for granted. If the day should come that it is a matter of news that John Jones, the cashier of the bank, has not stolen anything for a week, it would be a pretty sad situation. If the story were a worthy story for newspapers, as news, that John Smith has not beaten his wife for six weeks, it would certainly be a deplorable situation. But now, when he does beat his wife, it is news; and when John Jones steals the bank's money, it is news. Why? Because it is unexpected, the thing we do not want, the thing we know is wrong. It is the abnormal thing as yet, and the normal thing is virtue and righteousness and good deeds. So while we deplore that the newspapers must give so much time and space to the details of crime, yet we are comforted by the thought that crime is still abnormal and the things that are wrong are still enough out of the commonplace to be news. However, we do hope and we do wish that publications would not give quite so much space to the details of wrong doing as they sometimes do; because there are a great many weak-minded people in the community, there are people whose minds are easily influenced by what they read; and in weakness of judgment and their weakness of will, they quite often copy and emulate the things they read about in newspapers, even though those things are wrong. I would suggest that we take our view of life, not from the abnormal things that are news, not from the pictures given us in the cinema scenario, nor from the stage, nor from the novel, which picture life not as it is, but as the author tries to imagine it is. Let us take our views of life and our conduct of life from the things that are right and good and true.

In the last few years, a good deal of attention has been given to the treatment and care of men who have committed crime. You may be interested to know that there is in this country (the United States) at the present time, approximately 170,000 men who are serving time in prison. One hundred seventy thousand, perhaps, are not many in proportion to our 111,000,000 people in this country; and yet, they are each of them human beings, they are each of them, we try to believe, children of God, although they have gone wrong. They, therefore, place upon the community a responsibility which no community or state should lightly regard or should attempt to evade. It means a good deal to your community what is being done for the man or woman who has transgressed; because the treatment of that man or woman may be the difference between future righteousness and future criminality.

What do you build prisons for in your community? Why do you taxpayers spend money for prisons? O, you say, we have to punish these men. Well, granted that you have to punish them, what is the punishment going to do? All punishment, if it is going to be worth-while, should be reformatory. If you

punish your child, you do not punish him, if you punish him rightly, in the spirit of revenge. You are not going to "take it out of his hide" and get his "pound of flesh" and make him suffer just because you want to do it or it pleases you. You punish your child with the idea that that punishment shall be constructive and reformatory, and that that boy or girl of yours shall learn from that punishment that he had better walk the paths of righteousness. But the brutal punishment, the punishment that represses and kills individuality, the punishment that crushes the life out of the individual is not the punishment that reforms or makes men better. It has been tried in prisons of olden times; it has been tried for generations. You take a man and crush his soul, crush his will, crush his body, make him absolutely helpless in mind and soul and body, and then you think you have cured him from crime; but men who have been treated thus have gone out of prison walls with hatred in their souls and with a desire to avenge themselves upon the community that has treated them thus.

We can not think of the prison as only a place for the protection of society; we must protect ourselves against the wrong doers. That is also true. A prison is a place where you are protected against the men who have anti-social tendencies and anti-social views; but the security is only for a short time. There are very few men in this country who are imprisoned for the whole term of their natural life. Most of them are coming out in five years, ten years—perhaps in twenty years the whole prison population of this country will have changed, and the men in prison now will be out again. And how are they coming out? What is your money that you have placed in prison construction doing, not only to protect society this year and next year from the men who are behind the walls, but to protect society from those men when they shall come out from behind the walls? The chief object of a prison is not only punishment and security, but the chief object of a prison and reformatory to-day, and the chief use you should make of your money is to attempt to remake, rebuild, reform, if you will, those men who have started and gone on the wrong path, and send them out to your community again in a better, cleaner, finer frame of mind, that they may at least have the desire and the will to go straight when they return to society. That is the new idea of prisons, if you may call it a new idea. That is why this association has gathered here in this splendid city, in this magnificent commonwealth.

I wish here to say, publicly, that the American Prison Association is grateful to the ladies and gentlemen of Salt Lake City for the wonderful hospitality we have received, for the courtesies, all the gentleness and kindness that we have been the objects of during the days we have been here.

We have come here together to confer on the great problem of

how we can remake the men and women that society has thrown into our care. After everybody else has failed, they are turned over to the prison. How can we do the job? I appeal to you as taxpayers and as citizens of this country that you will see to it, in your respective communities, that the men who run your prisons are men of ideals. It is the greatest job given to men on earth, almost, to take stricken and broken and desperate and defiant and despairing humanity and try to make it over into good citizenship. They are bound to fail in many cases and many men are not going to come out and go straight; but I appeal to you as citizens, that you see to it that the men in charge of your prisons are given the money and given the equipment and given the means that they can at least make a good attempt to do the job that you want them to do. Let your prisons, let your schools and your community function for this high and noble and glorious purpose—the making of better men.

(TO BE CONTINUED).

WHAT MUST I DO TO BE SAVED?

NEPHI JENSEN.

SOME years ago Robert G. Ingersoll lectured in Chicago on the subject, "What shall I do to be saved?" On the evening of the lecture, members of the Y. M. C. A. stood at the door of the theatre in which the agnostic spoke and handed out a card with Ingersoll's text printed at the top, and just below it the words, "Believe on the Lord Jesus Christ, and thou shalt be saved."

The card, as handed out contained the substance of the conversation between the Philippian jailor and Paul. The jailor was greatly frightened when he awoke and found that the prison doors were open and the prisoners were about to escape. He came trembling into the presence of Paul and asked: "Sirs, what must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved," replied the apostle. Paul's answer is interpreted almost universally to mean that all one has to do to be saved is to believe on the Lord. But the text does not convey that meaning. Paul did not intend to give the jailor the idea that he could be saved by belief alone. It is most certain that he intended that the jailor should understand that he could not be saved unless he believed and also obeyed. For we read that he took the jailor "the same hour of the night, and baptized him."

A certain sick man called on a doctor for a prescription that would restore him to health. He asked the doctor, "What shall I do to get well?" The doctor answered: "Eat wholesome food and you will get well." The sick man walked away saying to himself, "All I have to do to get well is to eat wholesome food."

He started to eat nothing but the most health-giving food. But he neglected other important laws of health. He failed to take proper exercise. He stayed out late at nights. He dissipated. Needless to say he did not get well.

This sick man failed to correctly interpret the doctor's prescription. The doctor did not intend to tell him that all he had to do to get well was to eat wholesome food. All he intended to say was that eating good wholesome food is the first great principle of health.

Paul did not say to the jailor "All you have to do to be saved is to believe on Jesus Christ." He did not intend to convey any such meaning. All he intended to say was that faith in Jesus Christ is the first great fundamental principle of salvation.

The error of supposing that belief alone will save has arisen from a failure to understand what is meant by belief in Jesus Christ. What does it mean to believe on Jesus Christ? It means to believe implicitly that He is the Son of God, the great Prince of Life, the one perfect Teacher of mankind. If a person truly believes in Jesus Christ, he will follow the Master. He will obey the teachings of the Son of God, and will thereby obtain salvation.

There was one occasion when the all-important "What must I do to be saved?" was asked of the divine Master. A rich young man came to Jesus and asked: "Good Master, what shall I do that I may inherit eternal life?" The rich young man's question is in substance and effect like the jailor's question. It was directed to a Greater than Paul. The Master did not say to the rich young man, "All you have to do to be saved is to believe on me." Here is what he said: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:19-21).

Mark well the words: "Come, take up the cross, and follow me." Here in a few words is the most comprehensive answer to the important question, "What must I do to be saved?" What does it mean to follow Jesus Christ? It means to accept His teachings as divine, to obey His doctrines and ordinances and to live as He lived.

The idea that salvation can only come to those who truly follow Jesus Christ, is in absolute harmony with all the teachings of the Bible.

But what particular things must one do to be saved? The most complete answer to this question is found in Peter's reply

to the inquiring converts on the day of Pentecost. On that important occasion, Peter, who had just been endowed with power from on high, preached a most earnest sermon on the divine mission of the Son of God. His inspired words touched the hearts of many of those who heard him. They believed his testimony. This sincere belief moved them to ask: "Men and brethren, what shall we do?" Here we have again the all-important question. This time it is asked by a multitude of people who are greatly troubled because of their lost condition. The question is directed to the divinely-inspired Peter, the chief of the apostles. No man on that day was better qualified than Peter to give the correct answer. What answer did this inspired servant of God give to the eager, inquiring multitude? Here is his positive answer: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In the story of the conversion of the people on the day of Pentecost we get the idea that there are four great principles of salvation. The actual operation of the first of the principles—faith—led the multitude to ask the vital question, "What shall we do?" The other three—repentance, baptism, and the gift of the Holy Ghost—were specifically mentioned by the Apostle Peter as necessary to salvation.

These four great fundamental saving principles were all taught by the Founder of the Christian religion. Our Lord expressly said: "He that believeth on the Son hath everlasting life" (John 3: 36). He taught repentance. At the beginning of his ministry we read: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14-15). He taught baptism. In His final commission to the apostles is found these emphatic words: "He that believeth and is baptized shall be saved" (Mark 16:16). And he also taught the necessity of receiving the Holy Ghost. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

These saving principles are wonderfully simple and beautiful when rightly understood. By living faith in Jesus Christ we learn to know the truth. By genuine repentance we turn from error to the truth. In the ordinance of baptism we covenant with our Lord to accept and live the truth. By the imposition of hands we receive the gift of the Holy Ghost, which makes us alive to the truth, and gives us power from on high to live the truth. By the strength and power of God which is added to our strength, we are able to live the truth. By faithfully living the truth to the end, we shall inherit eternal life.—*Liahona.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, SEPTEMBER 25, 1924.

EDITORIAL:

THE STATUS OF CHILDREN WHO DIE IN INFANCY.

IN response to a request that we explain the attitude of the Church of Jesus Christ of Latter-day Saints in regard to the condition of children who die before they reach the age of accountability, we take pleasure in submitting the following:

The Church of Jesus Christ promulgates the doctrine that little children are redeemed and sanctified through the atonement of our Lord and Savior. If they die before reaching the age of accountability, they become heirs of the Celestial Kingdom of heaven. Such is the sublime teaching set forth by the Prophet Joseph Smith as early as the year 1832.

At that time, and even a number of years later, the old school of Presbyterianism, and other sects of pseudo-Christianity taught the pernicious doctrine that, "Infants come into the world, not only destitute of knowledge, righteousness and true holiness, but with a nature inclined to evil and only evil." With minds poisoned by this false idea, ministers taught, and trusting but misguided parents, believed that unchristened infants that died were condemned to eternal punishment—to

> "Weep and wail in burning lakes
> Where damned devils roar and yell,
> Chained to the stakes."

Such a doctrine is worse than pernicious; it is horrible!

Equally erroneous, and wholly unjustifiable by the Holy Scriptures, is the doctrine of infant baptism. The Savior refuted the false idea of eternal punishment for unchristened infants, also the necessity of infant baptism when in the love of His heart He said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

In harmony with this sublime and reasonable declaration, the Church of Christ to-day affirms that, "All children are redeemed by the blood of Jesus Christ," and that when they die, they "will be enthroned in the presence of God and the Lamb," where they will enjoy "the fullness of that light, glory and intelligence, which is prepared in the Celestial Kingdom."

The question frequently arises as to whether a child that died in infancy, will remain a child in the Hereafter, and whether in

the resurrection the spirit will take up the same body that it tabernacled in the flesh.

The doctrine of the Church in this respect was very clearly set forth by the late President Joseph F. Smith in an editorial in the *Improvement Era*, June, 1904, wherein he stated that, "The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, and the body, after the resurrection will develop, to the full stature of man."

Parents, therefore, who have been parted from their children by death may rest assured that, if worthy through obedience to the principles of the Gospel, they will not only meet their children in the spirit world, but will recognize them and know them as they knew them in this life. Parents, too, have even a greater comfort in the fact that their little ones whose lives on earth were cut short will continue to grow and develop, and receive every blessing to which their inheritance and faithfulness will entitle them.

DAVID O. MCKAY.

MINUTES OF THE LIEGE CONFERENCE.

THE Belgian conference of the French mission was held August 16th, 17th and 18th, at Liege, Belgium. Those in attendance were: President David O. McKay and Sister Emma Ray McKay of the European mission, accompanied by Elder David L. McKay, Sister Lon Jean McKay and Sister C. E. Summerhays of Salt Lake City, Utah, President Russell H. Blood and Elder W. Roscoe Hess of the French mission, President Erwin R. Spilsbury and thirteen traveling Elders and one lady missionary of the Belgian conference, and Elder Karl Fife of the Netherlands mission.

A baptismal service was held in the Mense river, August 15th, preceding the conference. Twenty-five candidates were baptized by Elders La Vere J. Moffat, Grant J. Wright, Joseph P. Anderson and Kenneth L. Farr. Despite the cold rain which continued during the service, the one hundred fifty observers in attendance were deeply impressed with the simplicity of the ceremony and with the beaming countenances of those coming up out of the waters of baptism. Directly following, a confirmation meeting was held at the Liege hall.

Saturday evening, August 16th, at 7:30, the first session of the conference commenced by the congregation's singing, "Le Millenium approche." Prayer was offered by Brother Charles Devignez. The second song was, "Quel fondement ferme."

Elder Charles V. Coggle, the first speaker, stressed the necessity of living the Gospel in order to be blessed here and hereafter.

Elder W. Roscoe Hess commented on the work being done in Switzerland. He gave examples showing that a belief in God is necessary to righteous living.

The Seraing choir sang, "L'Aurore du Millenium."

Elder David L. McKay told how Joseph Smith's teachings have affected the religious world.

Elder Hess rendered a vocal solo, "Flight of Ages."

President Blood welcomed the newly baptized members into the Church. He told them not to think that they have reached their goal already, but to remember that they are only starting on the right path which leads to life eternal and salvation. He explained the principles of repentance and baptism, saying that the Gospel to-day is the same as in the days of Christ.

The meeting closed with the congregation's singing, "Venez au Souvenir." Elder Moffat pronounced the benediction.

The Sunday-school session convened at 10 a.m., Sunday, August 17th. The opening song was, "A l'Ecole du Dimanche." Prayer was offered by Brother Joseph Waschgau. The sacramental hymn was, "Jesus dans la Creche est ne." The congregation repeated the sacrament gem. The sacrament was administered and distributed. The concert recitation from Matthew 22:37-40 was given with Brother Arthur Horbach as leader.

An interesting program was rendered by the pupils of the Sunday-school. The Primary and the Kindergarten class of the Liege branch sang, "Les Enfants de Sion." Brother Jean Freypons talked on the organization of the Mutual Improvement Association of the Seraing branch, giving a review of the History of the Church, the subject matter the Mutual is studying. Sister Leona Ronbinet of the Seraing branch sang a solo, "La Meditation." Sister Aurore Horbach, representing the Theological department of Liege, gave a review from the "Vitality of Mormonism." The Theological department presented several important phases of "Mormonism." Brother Auguste Ronbinet reported the activities of the Seraing Parent's department which is studying the Doctrine and Covenants. Sister Alphonsine Thies, representing the Liege Parent's department, gave a review of their studies of the epistles to the Romans and to the Corinthians.

Sister C. E. Summerhays, the first speaker, took as her subject, "Who's on the Lord's side, who?" saying that everyone should be on the Lord's side because it is the safest and the best.

Sister Emma Ray McKay said that she was delighted with the beautiful flowers which decorated the hall. She talked especially to the children, saying that in order to love their Heavenly Father they must first learn to love and obey their earthly parents. Sister McKay related a fitting story, showing how a brakeman's child was saved from an onrushing train because it obeyed its father instead of stopping to ask the usual, "Why?"

President McKay complimented the newly baptized members

and heartily welcomed them into the fold of Christ. He told an incident of the Nauvoo persecution wherein seven babes were born after their mothers had been cruelly driven from their homes to the bleak shores of the Mississippi river. In memory of those brave and devoted "Mormon" mothers, who underwent unjust persecution for Christ's sake, a man, not a member of the Church, is to-day erecting a monument to them, said President McKay. The speaker quoted, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." He urged fathers and mothers to be examples to their children.

The congregation sang, "Gloire a l'Agneau." Brother Paul Devignez pronounced the benediction.

At 2:30 p.m., a special sacrament meeting convened. The opening song was, "Venez! Tout est bien." The invocation was offered by Brother Maximilien Renard. The sacramental hymn was, "Le Sacrifice de Jesus Christ." The sacrament was administered and distributed to the congregation. The congregation sang, "Venez, Fils de Sion."

Elder Milton L. Christensen talked on the Gospel as a source of love and bore a strong testimony of its truth.

Elder Kenneth L. Farr explained the final judgment as given in Matthew 25: 31-46.

Elder Gerald R. Daynes compared a soldier of God in combating evil to a soldier of this world in defending his country.

The Liege quartet rendered an appropriate hymn.

Elder Leland S. Capener urged the Saints to be humble and to be respectful to authority.

Elder Alexandre Lambert spoke on the principles of tithing and the Word of Wisdom.

The Seraing choir sang, "Le ciel a visite la terra."

Elder Moffat entreated that the Gospel be made known to the family and that it be lived in the family circle.

Sister Lon Jean McKay impressed her hearers that they should all do their part in spreading the Gospel. She related an incident which took place during her attendance at an English school, where she had an opportunity to correct a misconception of "Mormonism" which her schoolmates and her teacher had gained by reading anti-"Mormon" literature.

The closing hymn was "Aux Missionnaries." Brother Jean Closset pronounced the benediction.

A special meeting of the Relief Society was held at 4:30, at which Sister McKay outlined the work to be followed, emphasizing the importance of making articles to be sold in a bazaar. Sister McKay answered several questions asked by the sisters. The sisters present evinced a lively interest to further this worthy cause.

The evening session commenced at 7:30, with the congregation's

singing, "O Mon Pere." Prayer was offered by Brother Charles Devignez. The congregation sang, "Sainte Verite."

The general, the mission and the conference authorities of the Church were presented and unanimously sustained. Elder Joseph P. Anderson was sustained as the new secretary of the Belgian conference.

Elder Grant J. Wright, the first speaker, told a story of some Latter-day Saints who were called upon to make extreme sacrifices in order to remain faithful to their belief in God. He pleaded that his hearers remain true to the faith.

Elder Joseph P. Anderson gave scriptural proof that only those who do the will of the Father will find entrance into His kingdom.

The Liege choir rendered a pleasing musical number.

Elder David L. McKay explained that faith is a principle of power. Faith in God will lead to eternal salvation, he declared.

Elder Karl Fife explained how Christ's kingdom may be distinguished from kingdoms of men here on earth.

President Blood commented on the advancement actually being made in worldly things, stating that if the time and talent expended in this line were put to the furthering of the Lord's work, much more good would result.

Elder W. Roscoe Hess, accompanied by Sister Lou Jean McKay at the piano, sang, "Schubert's Serenade."

President McKay took as his text: "Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." President McKay exhorted the Saints to live exemplary lives. He pointed out four principles which are extremely essential in living a Christ-like life: first, suppress anger; second, be pure in heart and body; third, the importance of a good reputation; fourth, control speech: "Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." President McKay in an impressive and thorough manner illustrated these four principles by examples taken from life.

The closing hymn was, "Tout proclame l'amour de Dieu." Elder Alexandre Lambert pronounced the benediction.

Over two hundred persons were present, fifty-five of whom were friends.

Monday morning, the traveling Elders met in Priesthood meeting with President McKay and President Blood. Each Elder bore his testimony, giving also three ideals of a mission and the marks of a true gentleman.

President Blood gave advice regarding the financial and the health condition of a missionary.

President McKay offered timely advice on the subject: "Do you love me more than these?" He defined a true gentleman as one who is open, loyal, true, of humane and affable demeanor, honorable to himself and in his judgment of others, faithful to his word

as to law, and faithful alike to God and to man. President McKay said a missionary is a true gentleman.

In the evening, a conference fête was held. A pleasing program was rendered, including a piano solo by Sister Lou Jean McKay, vocal solos by Elder W. Roscoe Hess and a choice selection from "Lucile," admirably rendered by the Liege choir under the direction of Brother Arthur Horbach.

ERWIN R. SPILSBURY, Conference President.

FROM THE MISSION FIELD.

Departure.—Elder John C. Rowell, honorably released from his labors in the British mission, sailed for his home, Friday, the 19th inst., per s.s. *Montrose*.

Meeting of Traveling Elders.—The Elders of the Scottish conference met at Glasgow, the 6th inst., in regular monthly Priesthood meeting. Elder John Walsh of the Liverpool office was also in attendance. President Wallace R. Budge conducted under the direction of Elder Walsh. Valuable instructions for the furthering of the work in the conference was given by Elder Walsh and President Budge.

Branch Organized at Plymouth.—At a special meeting of the Saints and the Elders of Plymouth (Bristol conference), the 31st ult., Elder Percy Hawkes was sustained as presiding Elder of the Plymouth branch, with Sister Ellen Best as branch clerk. A Sunday-school was organized with Elder Wendell R. Anderson as superintendent, Elder Vernal G. Jones as first assistant, Sister Ellen Best as secretary, and Sister Sarah Pierce and Elder Hawkes as teachers. President Don Clyde conducted the meeting.

Baptisms.—An impressive baptismal service was held at Plymouth (Bristol conference) the 31st ult. Two candidates were baptized in the sea by Elders A. G. Stanger and Wendell R. Anderson. They were confirmed by President Don Clyde and Elder Percy Hawkes.

An impressive baptismal service was held at Manchester the 6th inst. President Christopher C. Heaton presided. Short talks on "Baptism" and "The Gift of the Holy Ghost" were delivered by Elders Charles A. Halverson and Frederick Langton. Eight candidates were baptized by Elders Russell C. Capener and Ronald D. McGregor. They were confirmed by President Heaton and Elders Ronald D. McGregor, George T. Blanch, Charles A. Halverson, Albert A. Batty, John H. Tomlinson, Frederick Langton and Evan Arthur.

Saturday, the 13th inst., a baptismal service was held in Sheffield. Two candidates were baptized by Elder Rollo E. Watkins. They were confirmed by Elders F. Peter Jones and Harley K. Fernelius.

Arrivals and Appointments. The following missionaries arrived in Liverpool, Friday, the 19th inst., per s.s. *Montclare*, and have been assigned as follows:

For the British mission—

Reginald F. Beames, Salt Lake City, Utah, to the Hull conference.

Lawrence W. Bramwell, Ogden, Utah, to the Nottingham conference.

Ariel L. Crowley, Idaho Falls, Idaho, to the Newcastle conference.

Virgil M. Groo, Salt Lake City, Utah, to the Liverpool conference.

David H. Newman, Salt Lake City, Utah, to the Birmingham conference.

Ezra L. Nichols, Pocatello, Idaho, to the Leeds conference.

Robert Sonter, Provo, Utah, to the Ulster conference.

For the French mission—

Virgil E. Peterson, Huntsville, Utah.

For the Netherlands mission—

William Postma, Vernal, Utah.

Ray B. Taft, Salt Lake City, Utah.

For the Swiss and German mission—

Rudolph F. Erickson, Salt Lake City, Utah.

Charles Geurts, Salt Lake City, Utah.

Francis I. Moore, Ogden, Utah.

Perry L. Nemmeyer, Salt Lake City, Utah.

Demoivre R. Skidmore, Brigham City, Utah.

Branch Conferences.—The Hull branch held a successful conference, Sunday, the 7th inst. The various sessions were conducted under the direction of President Kenneth A. Brady. In the morning, members of the Sunday-school rendered a pleasing program. The speakers of the day were, President Brady, Brother Thomas Wharram and Elders Robert H. Summers, Alvarus H. Parry and Samuel P. Martin.

A branch conference was held at Sittingbourne (London conference) the 14th inst., with Elders A. Lewis Elggren and Wallace P. Galbraith in attendance. Three sessions were held, conducted by Branch President Thomas W. Mount. The speakers of the day were President Mount and Elders Galbraith and Elggren.

The Derby branch (Nottingham conference) held its annual conference, Sunday, the 14th inst. In the morning session, the pupils of the Sunday-school rendered a program having the theme, "Salvation for the Dead." The evening service was conducted by Elder Ianthus L. Richards, under the direction of President Selvoy J. Boyer. Vocal solos were rendered by Sisters Charlotte Orme and Violet Hodgkins. The speakers were President Boyer and Elders Carl E. Pettersson, Rudger C. Atkin and Ianthus L. Richards.

Branch conference was held at Gravesend (London conference)

Sunday, the 14th inst. President Emerson C. Willey and Elder O. David Merrill were present. There was a record attendance of Saints and an exceptional spirit in the three sessions held. Branch President Arthur Gear conducted the meetings under the direction of President Willey. The speakers were President Willey and Elder Merrill.

Socials.—Monday, the 18th ult., a social was held in Middlesbrough (Newcastle conference) in honor of Elder Frederick D. Manghan, who has been honorably released to return home. An enjoyable time was had by all who attended.

The Liverpool branch Relief Society held a social Wednesday, the 27th ult., commemorating the opening of the winter's work. An excellent program was rendered. Refreshments were served and games were played. In attendance were President David O. McKay, Sister Emma Ray McKay and Elders David W. Goddard, G. Martin Hopfenbeck, Rulon H. Sanders, Harvey H. Glade and Lewis F. Hansen.

Saturday, the 30th ult., the Handsworth branch (Birmingham conference) held a farewell social for Elder Rodney D. Price, who has been honorably released to return home. A large number of Saints and friends enjoyed an interesting program. As a token of appreciation and remembrance, the traveling Elders presented Elder Price with a ring.

A farewell social in honor of President K. Marsel Widtsoe was given in Hull, Tuesday, the 2nd inst. Though arrangements were made on very short notice, there were sixty-five Saints and friends present. An exceptionally pleasant evening was enjoyed by all. The Elders and Saints of the conference presented President Widtsoe with a carving set as a token of esteem and appreciation. President Kenneth A. Brady and all the traveling Elders were present.

A social was held by the Belfast branch (Ulster conference) under the auspicies of the Mutual Improvement Association, the evening of the 3rd inst. The time was very enjoyably spent in playing games and in the rendition of a program. In attendance were: President Marcellus R. Clark, Elder Ernest J. Johnson, Sister Maude E. Johnson, Elder Kenneth Curtis and Elder George A. Baker.

A farewell social was given in honor of Elder Kenneth F. Schade at Nottingham, the 6th inst. A most enjoyable program was rendered. A large number of Saints and friends united to show their appreciation for the good work done by Elder Schade in the various branches were he has labored. The guest of honor was presented with a token of remembrance by the Elders and the Saints of the conference.

Saturday, the 6th inst., the Relief Society of the Handsworth branch (Birmingham conference) held a successful outing. A

special train carried the many Saints and their friends from Birmingham to Bewdley where the party left the train and rambled along the banks of the River Severn. Many exciting games were played, and a delightful tea was served to all present. In attendance were: President Joseph E. Tillotson and Elders Alvah N. Stout, J. Trevor Buddell, Joseph L. Muirbrook and John H. Smeath.

The Belfast branch (Ulster conference) held an outing at Helen's Bay, County Down, on the 6th inst. Under the direction of the branch amusement committee, an enjoyable time was spent in racing and playing games. Suitable prizes were awarded the winners of the various events. Refreshments were served to all who were present. In attendance were: President Marcellus R. Clark, Elder Ernest J. Johnson, Sister Maude E. Johnson and Elders Kenneth Curtis and George A. Baker.

LIFE SCULPTURE.

CHISEL in hand came a sculptor boy
With his marble block before him;
And his eyes lit up with a smile of joy,
As an angel dream passed o'er him.

He carved the dream on that shapeless stone,
With many a sharp incision;
With heaven's own light the sculptor shone,—
He'd caught that angel vision.

Children of life are we, as we stand
With our lives uncarved before us,
Waiting the hour when, at God's command,
Our life-dream shall pass o'er us.

If we carve it then on the yielding stone,
With many a sharp incision,
It's heavenly beauty shall be our own,—
Our lives, that angel vison.

—ANON.

CONTENTS:

Children Should be Taught Correct Principles... 609
What Must I do to be Saved?... 613
Editorial: The Status of Children Who Die in Infancy ... 616
Minutes of the Liege Conference 617
From the Mission Field 621
Poetry:
Life Sculpture 624

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